A SERMON,

&c.

[PRICE ONE SHILLING.]

N. B. This second annual sermon and report are considered, as a continuation of those published last year, and to which an account of the society with the rules of it is annexed. The pages are therefore continued, as it is the purpose of the Society to print the sermons and report, uniformly, so as to bind up in Volumes.

Entered at Stationer's Hall.

A

SERMON

PREACHED

AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, JUNE 8, 1802,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED

BY MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

SECOND ANNIVERSARY,

BY

THE REV. CHARLES SIMEON, M. A.

Fellow of King's College, Cambridge.

ALSO

THE REPORT

OF THE COMMITTEE

TO

THE ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

PRINTED BY ORDER OF THE GENERAL MEETING.

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MDCCCII.

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A

SERMON

PREACHED

AT SAINT ANNE's BLACKFRIARS,

BEFORE

THE SOCIETY.

by the Rev. Ch. Simeon

A

SERMON, &c.

Phil. ii. 5—8.

Let the same mind be in you which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

ONE of the strongest characteristics of our fallen nature is selfishness. The one desire of an unregenerate man is to gratify self. Even those actions, in which he seems to have most respect to God or to his fellow-creatures, will, if carefully examined, and weighed in the balance of the sanctuary, be found to have self for their principle, and self for their end. This disposition being so deeply rooted in the heart, we cannot but expect that it should operate to a certain degree, even after the evil of it is discerned, and after its allowed dominion has ceased. Doubtless there were many pious Christians in the Philippian church, as well as Timothy: yet

St. Paul complained that all of them, excepting him, were in some degree under the influence of a selfish spirit, and "sought their own things rather than the "things of Jesus Christ." Against this thing therefore he cautioned them in a most affectionate manner; beseeching them, with all earnestness, to "fulfil his "joy," in "being all of one accord and of one "mind;" exhorting them to "esteem others better "than themselves;" and "not to look every man "on his own things, but also on the things of "others." To give the greater weight and efficacy to his exhortations, he then reminded them of the conduct of Christ towards them, and recommended it as the best pattern for their conduct towards each other: "Let the same mind be in you which was "also in Christ Jesus."

The words of the apostle lead us to consider the humiliation of Christ in a two-fold view—*As a fact to be believed*, and *as a pattern to be imitated.*

First, Let us consider it *as a fact to be believed.*

The two leading steps of Christ's humiliation were, his *incarnation* and his *death.*

Previous to *his incarnation*, he existed in a state of inconceivable glory and bliss. He "had a glory "with the Father before the worlds were made." He "was in the bosom of the Father" from all eternity. He was "the brightness of his Father's "glory, and the express image of his person." It

was in and by him that God, on various occasions, appeared to men; and hence it is that the apostle calls him "the Image of the invisible God;" not only because he bore a peculiar resemblance to the Deity, but chiefly because the Godhead, which was never seen in the person of the Father, was seen by many in the person of Christ. We are informed, in the text, that Christ was not only in the form of "God," but that "he thought it not robbery to "be equal with God," or, as the words more strictly mean, to be *as God*.* He assumed to himself all the titles, attributes, and perfections of the Deity. He claimed and exercised all the divine prerogatives. He performed by his own power all the works which are ever ascribed to God. And in all this he was guilty of no presumption; because he was truly 'One with the Father, in glory equal, 'in majesty co-eternal.' To understand the apostle as saying, that Christ, while he was only a mere man, did not think of the robbery of being equal with God, is to represent him as commending a creature for his humility in not aspiring to an equality with God; a greater absurdity than which could not enter into the human mind. As Christ, when he took upon himself "the form of a ser-"vant," became really man, so when, previous to his incarnation, he was "in the form of God," he was really and truly God. To this the scriptures

(*) The Greek is not ἴσον τῷ Θεῷ as in John v. 18, but ἴσα which means *as*. This is unanswerably shewn by the references which Dr. Whitby on the place has made to passages in the Septuagint, where it is *so translated*.

bear ample testimony: they declare that before he was "a Child born, and a Son given, he was the "mighty God," even "God over all, blessed for "ever." And therefore, when he became incarnate, he was "God, manifest in the flesh;" he was "Emmanuel, God with us."

But this glory he, in infinite condescension, laid aside. Not that he ceased to be God; but that he veiled his Deity in human flesh. As, previous to his descent from mount Tabor, he divested himself of those robes of majesty wherewith he was then arrayed; so, for the purpose of sojourning among men, he *emptied himself** of all his divine splendor, either hiding it altogether from human eyes, or only suffering a ray of it occasionally to beam forth for the instruction of his disciples; that, while others saw him but as a common man, *they* might "behold "his glory, as the glory of the only-begotten of "the Father." He did not, however, assume our nature in its primæval state, while yet it bore the image of its Maker; but in its fallen state, encompassed with infirmities: "he was made in the *like-* "*ness of sinful flesh*;" and was "in all points like "unto us, sin only excepted."

But there was yet a lower state of degradation to which our blessed Lord submitted for our sakes, which also is mentioned in the text, and which was the very end of his incarnation; "being found in

* ἐκένωσε ἑαυτὸν.

" fashion as a man, he became obedient unto " *death.*"

When our Lord vouchsafed to take our nature into an immediate union with himself, he became from that moment subject to the law, even as we are. More especially, having substituted himself in the place of sinners, he was bound to fulfil the precepts which we had broken, and to endure the penalties which we had incurred. He was to be the servant of God in executing his Father's will; and the servant of man, in performing every duty, whether of obedience to his earthly parents, or of subjection to the civil magistrate. He knew from the beginning how arduous a course he had to run: he beheld at one view all that he must do, and all that he must suffer, in order to accomplish the purposes of his mission; and yet he freely undertook our cause, saying, " I come, I delight to do thy " will, O my God; yea, thy law is within my " heart." And with the same readiness did he persevere " even unto death." When the extremity of his sufferings were coming upon him, he implored indeed the removal of the bitter cup, provided it could be removed consistently with his Father's glory and man's salvation. But this he did, to shew that he was really man; and to instruct his followers how to demean themselves in seasons of deep affliction. By this we see, that it is our privilege to make our requests known to God, and to implore such a mitigation of our troubles as shall render them more supportable, or such an increase

of strength as may enable us to endure them. Cheerfully however did he resign himself to the will of his heavenly Father; and though twelve legions of angels were at his command to deliver him, yet did he continue fixed in his purpose to give his own life a ransom for us. Notwithstanding the death of the cross was the most painful and ignominious of any, yet to that did he submit for us; nor did he cease from filling up the measure of his sufferings, till he could say, "It is finished."

This then is the fact affirmed by the Apostle; a fact, which we should have considered as absolutely incredible, if God himself had not plainly declared it, and confirmed his testimony by the most indubitable evidence. We are now therefore warranted to affirm, that "it is a faithful saying, and worthy of "all acceptation." And though the frequency with which it is mentioned, causes it in too many instances to be heard without any emotion, sure we are, that the more it is contemplated, the more it will fill us with wonder and amazement. If we would but consider that the God of heaven and earth assumed our sinful nature, and died the accursed death of the cross, in order to redeem us from death and hell; if we would but suffer this thought fully to occupy our minds, methinks we should become like those in heaven, who cease not day and night to make it the grand subject of their united praises.

Secondly. The more immediate view with which

the Apostle introduced the subject of our Lord's humiliation, to which we also wish at this time to draw your attention, was, that he might set it before the Philippians *as a pattern to be imitated.*

It is not possible for us in all respects to imitate this bright original, since we have no glory which we can lay aside; nor is it optional with us whether we will become subject to the law or not. But, though we cannot perform the same *act* that Christ did, we may "have the same *mind* which was in him": and beyond all doubt we ought to resemble him in these two particulars; *in feeling a tender regard for the welfare of men's souls*; and *in being ready to do or suffer any thing for their good.*

1. *We should feel a tender regard for the welfare of men's souls.* When, in consequence of the fall of man, there remained no possibility of his restoration to God's favour and image, by any thing which he could either devise or execute, this blessed and adorable Saviour looked upon us with pity: his bowels yearned over us; and though he had not interested himself on behalf of the angels that sinned, yet, he determined to interpose for us, and by a marvellous effort of his grace to save our souls alive. Let me ask then, what is now the state of the heathen world? Is it not that very state to which the whole race of man was reduced by the transgression of Adam, and by their own personal iniquities? They are under a sentence of death and condemnation. They know of no way of reconcilia-

tion with God. Being without Christ, they are altogether without hope. And though we will not presume to say that *none* of them are saved; yet we must affirm that their condition is most pitiable, and that the notions which obtain in the world respecting the extension of God's mercy to them, are awfully erroneous. For if they can be saved without Christ, why could not *we?* And then why did Christ ever come into the world? If it be said, that Christ has purchased mercy for them though they know him not, then we ask, Why did the Apostles go forth to preach to the Gentile world? Why did they submit to such numberless hardships and labours at the peril of their lives, to bring the heathen into the fold of Christ, if they thought that they could attain salvation in their present state, or that any considerable number of them would be saved? The Apostles knew little of that which we falsely term, charity. They believed that "there "was no other name given among men where-"by we must be saved, but the name of Jesus "Christ:" and therefore they felt towards the heathen world as they would have done towards a crew of mariners perishing in the ocean: they went forth at the peril of their own lives, willing to endure any thing themselves, if they might but succeed in saving some of their fellow-creatures. Ought not we then in like manner to compassionate the heathen world? Should not "our head be waters, and our eyes a "fountain of tears, to run down day and night" for their perishing condition? What infidelity must there be in our minds, or what obduracy in our

hearts, if we can look upon their state without the tenderest emotions of pity and grief!

2. But to our compassion we must add also *a willingness to do and suffer any thing for their good.* When our blessed Lord beheld our misery, he flew from heaven on the wings of love to succour and relieve us. And though in order to effect his purpose he must disrobe himself of his majesty, and become like one of us, a poor, weak, necessitous creature, yea, and in our nature must submit to death, even the accursed death of the cross; he accounted nothing too valuable to forego, nothing too painful to suffer, in order to rescue us from destruction. He undertook even to be "made a curse for us," in order "to redeem us from the curse of the law." Thus should we, not rest in listless wishes for the good of the heathen, but exert ourselves to the utmost to save their souls. What if we cannot all go forth like the Apostles; cannot some of us give liberally of our substance in order to provide them the means of instruction? cannot others afford their time and attention in order to concert measures for the establishing and conducting missions? Cannot others testify their readiness to devote themselves to this great work, saying, like the prophet Isaiah, "Here "am I; send me?" But in the disposition to fulfil this last, this most essential and urgent, duty, there is amongst us a general, a lamentable deficiency. After enquiries made in every part of England, none have as yet been found by us, endued with that union of talents and of zeal which is requisite for the work.

Many, who in some respects appear fit for the office of missionaries or catechists, are so fond of their ease and worldly comforts, so fearful of encountering difficulties and dangers, so ready, like Moses, to plead their want of fitness, when their backwardness, it is to be feared, arises rather from cowardice or sloth; that there is danger lest the ardour of those who are zealous to promote the object of missions should be damped, through a want of opportunity to exert itself with effect. It is true, (and blessed be God it is so!) that of late years several societies have arisen to promote this glorious work: and fears have been entertained, lest one should interfere with another. But what are the efforts of all of them combined, when compared with the demand there is for such exertions? If the millions of heathens who are yet in darkness be considered, the endeavours used for their instruction, are scarcely more than as a drop to the ocean.

It may be said perhaps, Why are we to waste our strength upon the heathen? Is there not scope for the labours of all at home? I answer, It is well for us that the Apostles did not argue thus: for if they had not turned to the Gentiles till there remained no unconverted Jews for them to instruct, the very name of Christ would probably long since have been forgotten among men. We confess there are great multitudes in our own land as ignorant as the heathen: but yet they have the Bible in their hands; and there are in every part of the kingdom, some who are both able and desirous to instruct them. However igno-

rant therefore, or abandoned, thousands are amongst us, there is hope respecting them, that sooner or later their feet may be guided into the way of peace. But as for the heathen, what hope can there be respecting them? for "How can they believe in him of "whom they have not heard? and how can they "hear without a preacher?" Besides, the more our love abounds towards the heathen, the more will "the zeal of others be provoked" for the salvation of our neighbours; and the more confidently may we hope for the blessing of God upon their pious endeavours.

Let then all such excuses be put away; and let all exert themselves at least in prayer to the great "Lord of the harvest," and intreat him day and night "to send forth labourers into his harvest."

To *enforce* what has been said, we would call your attention to some additional considerations.

Consider then first, *what would have been the state of the whole world, if the same mind had been in Christ that is in us?* Had he been as indisposed to effect the salvation of mankind as we are to promote that of the heathen, would he have left his glory for them, would he have relinquished all the blessedness which he enjoyed in the bosom of his Father? would he have debased himself to such a degree as to take upon himself their fallen nature? would he have substituted himself in their place, and borne all their iniquities in his own person, and have become a

curse for them?" for them who, he knew beforehand, would murder him as soon as they should have it in their power? *No—Then* where would Adam, and all the generations that have passed in succession to the present hour, have been at this moment? They would all, without one single exception, have been wailing and gnashing their teeth in hell: and all future generations to the end of time would have lived only to fill up the measure of their iniquities, and to receive at last their tremendous doom. But, adored be his name! he "looked not on his own "things so much as on the things of others:" and, in consequence of his self-denying exertions, millions are already before his throne, and myriads, countless as the sands upon the sea shore, shall yet be added to their number, to be monuments of his love, and heirs of his glory. Shall *we* then any longer persist in our supineness? Shall we not rather exert ourselves to the utmost to imitate his love?

Consider next, *how we are indebted to the benevolence of our fellow-creatures.* We forbear to notice the kindness of the apostles, because they were expressly commissioned to preach the gospel to every creature, whether of their own, or of any other nation. We will rather advert to an instance more immediately parallel to our own case. For many centuries after Christianity was promulged, our ancestors were bowing down to stocks and stones; as we ourselves also should have been, had not some pious Christian come, at the peril of his life, to bring us the glad tidings of salvation. Suppose he had argued, as we

are apt to do, 'What can I do among that savage race? There are people enough of my own country to occupy all my care; and I may fulfil my duty to God among them, without encountering all the difficulties, and exposing myself to the dangers, which I must expect to meet with in such an undertaking.' How awful, in that case, would have been our present condition! O Christians! think of all that you enjoy in Christ Jesus, your present consolations, your future prospects; think of these things, and say, 'I owe all, under God, to him who first set his foot on our inhospitable shores, to shew unto us the way of salvation: his example stimulated others; and thus "the handful of corn that was scat-"tered on the tops of the mountains, has grown up "like the woods of Lebanon, or the piles of grass upon "the earth." Blessed, for ever blessed, be God for his labours of love! Who can tell then what may arise from the labours of one society, or even of a single individual? We may not see very extensive benefits in our day: and probably this was the case with respect to him who first visited Britain. But could he now behold from heaven the fruit of his labours, how would he rejoice! would he think that he had exercised too much self-denial, or patience, or diligence in the cause of God? Would he repent of his exertions? Would he not rather repent that he had not stepped forward sooner, and been more earnest in this blessed work? Be ye then in earnest, my beloved brethren. We have lost too much time already; and millions, though unconscious of their wants, are now crying to us, as it were, "Come

" over to India—to Africa—and help us." O that a holy zeal might this day inflame our breasts; and that we might requite the labours of those who have instructed us, by endeavouring to extend the benefits derived through them, to the remotest corners of the earth!

Consider further, *how kindly Christ will accept such labours at your hands.* He tells us respecting things of a mere temporal nature, that what we have bestowed on others for his sake, he will accept as conferred on himself; " I was hungry, and ye fed ME; " naked, and ye clothed ME; sick and in prison, " and ye visited ME." And will he not much more acknowledge himself indebted to us for the spiritual blessings we confer on others? 'I was in darkness, and ye enlightened ME; I was far from God, and ye brought ME near; I was perishing, and ye saved ME.' O what a thought is this! how animating! how impressive! Are there any amongst us that will not seek such an honour as this? Stir up yourselves then, my brethren; and let us all join with one heart to secure at least this testimony from our blessed Lord, knowing assuredly that " we shall re- " ceive our reward," not according to our success, but " according to our labour."

Lastly. Consider, *how necessary it is to resemble Christ, if ever we would participate his glory.* It is not by our profession that we shall be judged in the last day, but by our true character exhibited in our practice. Think not that the formal, the

careless, the supine, shall meet with tokens of God's acceptance: it is the man who abounds in "works "and labours of love for Christ's sake," who shall be honoured with the approbation of his Judge. It is not he who bears the name of Christ, but who has within him the *mind* of Christ, who shall be counted worthy to dwell with him for ever. He himself tells us, that "not he who merely says, Lord, Lord, "shall enter into the kingdom of heaven, but he "that doeth the will of our Father which is in "heaven."

If then ye cannot be moved by more ingenuous considerations, reflect on this: and tremble, lest after all your profession of Christianity, you prove only as sounding brass and tinkling cymbals. Let those whose consciences condemn them for their past inactivity, cry mightily to God for the pardon of their sins, and the renovation of their souls. And may God pour out upon us this day a spirit of faith and love; that we may feel a holy ambition to engage in his service: and may all the endeavours, whether of this or any other society, be abundantly blessed, to the enlargement of the Redeemer's kingdom, and to the salvation of many souls! Amen, and Amen.

REPORT

OF

THE COMMITTEE,

DELIVERED TO

THE ANNUAL MEETING.

HELD JUNE 8, 1802,

AT THE NEW LONDON TAVERN, CHEAPSIDE.

2. REPORT.

&c.

IT is with much regret that the Committee meet the Society without having it in their power to report, that any Missionaries are actually engaged in fulfilling the pious designs of the Society.

They had indulged the hope, that in consequence of their earnest applications to a very numerous body of clergymen, in almost every part of the kingdom, several persons, in whose piety, zeal, and prudence the Committee might confide, would ere this period have offered themselves to labour amongst the heathen. Their hope has however been disappointed. For this disappointment they account by considerations, drawn partly from the nature of the country to which Missionaries it might be expected would be sent by this Society, partly from the circumstances of the favoured island in which we dwell. Africa, to which the attention of the Committee has been primarily, though not exclusively, directed, is reputed, (perhaps without sufficient foundation,) to be unhealthy in its climate and wholly rude and

barbarous in its manners[1]. The colony of Sierra Leone itself, that chief point of civilization in an immense continent, the centre from whence a Missionary's labours would flow, the asylum to which he would anxiously look for refuge in trouble or sickness, was for some time distracted by internal commotion, has been lately assaulted by the natives, and, though now well secured against similar dangers, has had to struggle even for its existence.

In Africa also, the preaching of the gospel has been in a great measure untried, and consequently the difficulties and dangers attending it are uncertain.

The languages spoken in that country have been unknown, nor has any help for acquiring them been hitherto afforded.

While these discouraging circumstances have tended to damp the ardour of a missionary spirit, their influence could not but be increased by the very different state of society in our own country. The security and tranquillity in which its inhabitants dwell, the prosperity with which it is blessed, the friendly intercourse which unites the different ranks of the community, the estimation in which a good man is held, and the extensive sphere generally allowed for his labours, not only form a strong bond of attachment to his native soil, but tend to nourish a softness of mind, and to produce an indisposition

[1] See Appendix. No. I.

for encountering the hardships to which a residence in Africa might be subject.

In confirmation of this it may be remarked, that the Sierra Leone company has been for five years enquiring in vain, for a pious and zealous minister of the established church to be Chaplain to that colony, though the salary would be liberal, and the situation far more comfortable than could be in any case expected among uncivilized heathens.

Your Committee cannot but here acknowledge and lament the evident want of that holy zeal, which animated the apostles and primitive Christians. They fear that temporal prosperity has exerted its baneful influence in corrupting the church. They think it however but just to remark, when comparing the present and primitive ages, that, exclusive of the extraordinary measure of the Spirit with which the apostles were endued, the providence of God also favoured the propagation of the Gospel, by means of a persecution, which severed the disciples at once from their country, weaned them effectually from their home, and dispersed them through the world.

Your Committee not obtaining Missionaries in England, have extended their enquiries to Germany. They have thus followed the steps of the Society for promoting Christian Knowledge, whose Missionaries to India have been principally procured from foreign countries. With this view they have entered into

a correspondence with some foreign ministers, who have with much readiness and zeal instituted enquiries concerning the probability of obtaining from abroad proper persons to be Missionaries or Catechists.

From them they have learned that the number of pious and able ministers in Germany who have studied regularly at an university, but have not yet been preferred to livings, is very small: such characters being much respected, are soon preferred. Endeavours will however be used to find out such, as may be willing to offer their services to this Society. From them they have also received information of an institution at Berlin, by means of which it is probable the wants of the Society may hereafter be more readily supplied.

This institution took its rise from the benevolence of Baron Van Shirnding of Dobreluk in Saxony, who has been much distinguished by his zeal to diffuse the knowledge of Christianity among the heathen; and it is now supported by the voluntary contributions of well disposed persons. Its object is to educate pious young persons, who devote themselves to missionary labours, in the knowledge of those languages and sciences which may be principally requisite in their future destination. Several ministers of acknowledged piety and worth visit and superintend this seminary, which is placed immediately under the

care of the Rev. Mr. Jænicke of Berlin. Six students are at present engaged in the course of education, and several more would have been added to the number, had not the very slender finances of the institution limited its exertions.

When your Committee reflect upon the true Christian zeal displayed by the students, who offer themselves to the service of the Redeemer from pure love to the souls of distant heathens, without previously knowing where or by whom they are to be employed [2];—upon the qualifications of the persons who superintend their instruction; upon the excellence of the plan laid down for their education, the strictness of its execution, and the œconomy with which it is carried on; your Committee cannot but indulge pleasing hopes that this Institution may, through the blessing of God, furnish them with labourers thoroughly prepared and qualified for the great work which it is their earnest desire to promote.

But while your Committee have been exerting themselves to procure proper persons to act as Missionaries, they have not been inattentive to the second great object of the Society, viz. that of facilitating the labours of Missionaries by printing parts of the Scriptures, and useful tracts, in the language of the countries to which they may be sent, in order

[2] See Appendix. No. II.

that the press may furnish its powerful aid in the cause of Truth.

They have here to report with much satisfaction, that through the diligent labours of the Rev. Mr. Brunton, who has been employed by the Society for that purpose, the following works are already printed.

1. Two hundred copies of a Grammar and Vocabulary of the Susoo Language, with a Preface.

2. One thousand copies of a Spelling Book for the instruction of the Susoos, with a translation of the Church Catechism.

3. Five hundred copies of an easy First Catechism in Susoo and English.

4 Five hundred copies of a Second Catechism.

5. Five hundred copies of a Third Catechism, being an Historical Catechism.

6. Five hundred copies of Three Dialogues: the first intended to point out the advantage of Letters, the second to expose the absurdities of the Religious notions of the Susoos, and the third to draw a comparison between the Religion of Mohammed and that of Christ; to which is added an Appendix containing

information concerning the countries near Sierra Leone, which would be useful to Missionaries.

7. One thousand copies of Christian Instructions for the Susoos, being an Abridgment of the Scripture History and Doctrine.

Your Committee cannot but rejoice that a foundation has thus been laid for the civilization and future improvement of Africa in knowledge and religion. It forms an epoch in the history of that country. Never before has any book been written, much less printed, in the native languages of the western parts of Africa. Yet surely it is much more easy effectually to introduce knowledge amongst the natives through the medium of their own language, which they all understand perfectly, than through a foreign one, which very few can acquire, and those in a very imperfect degree. The facility with which a Missionary may now attain the knowledge of Susoo is obvious. One of your Committee, without previous warning, read to some of the Susoo boys, educated in the African Academy at Clapham, a sentence in one of the tracts as soon as published. They smiled; and being asked the reason, replied, 'because he was speaking Susoo;' and notwithstanding the defectiveness of pronunciation it appeared that he was readily understood. Several of these boys have since been instructed to read these books, which they do with much fluency.

When the Committee reflect upon the vast extent of country through which Susoo is understood, (Mr. Parke having met with a nation speaking it upwards of a thousand miles from Sierra Leone,) they cannot but hope that a very extensive diffusion of knowledge and truth may one day be the result of their labours.

They have only to add on this head, that they have engaged some gentlemen in the Company's service at Sierra Leone to act with them as a corresponding Committee, through whose kind exertions proper persons may be employed in teaching natives of the Susoo country to read the Tracts, who in their turn may become instructors of others. The gentlemen have expressed sanguine hopes of the benefits to be expected from this plan.

In their last Annual Report the Committee published an abstract of the valuable Memoir of the Rev. Mr. Moseley concerning the propriety of printing part of the Scriptures in the Chinese language. They announced, though with much diffidence, a design of directing their attention to the important object proposed by him. They accordingly held several conferences with Mr. Moseley on the subject. But they are happy to add that the Society for promoting Christian Knowledge has since expressed a disposition to undertake the same work. They have therefore with much pleasure resigned it into their hands, being confident that in consequence of the superior funds

of that Society, and the rank, talents, and influence of many of its members, it may by them be more compleatly carried into execution.

The Committee have therefore turned their attention to another Asiatic Language, the Persian, into which the Scriptures may be translated with much more facility than into the Chinese.

The Persian is not only the vernacular Language of Persia, but is generally understood through the extensive empire of India. Throughout Hindostan there is indeed one general colloquial language, of which each province has its peculiar dialect, together with a peculiar character when written. But the court of Delhy, after the establishment of the Mogul authority, having adopted the use of the Persian language in its ordinances, mandates, courts of justice, and correspondence, that language has come into very extensive use. Mahommedans in general, in or above the middle class, are instructed in it, and the Hindoos, who wish to qualify themselves for offices in the financial or judicial departments of government, or who aspire to the recommendation of a liberal education in Bengal, and more particularly in Bahar and the countries beyond it, are under the necessity of learning it.

The English have followed the custom which they found established, and the use of the Persian lan-

guage has now become so general, that every servant of the Company considers the knowledge of it as a necessary qualification for the performance of those duties, which he may be eventually called upon to discharge.

It is not however intended, by this statement of the general diffusion of the Persian language in Hindostan, to insinuate that it supersedes the use of the other languages there known[1], or that it even can in all cases be a substitute for them: it may however be fairly asserted, that the use of it extends to millions, and that by its medium *the knowledge of the Word of Life* may be most widely diffused through that country.

Many books of history and poetry, and many works of entertainment, have been published in Persian. It is a polished and elegant language, and is recommended by the genius of the authors who have written in it, the beauties of their compositions, and the instruction and amusement which their works afford. But on this account it becomes a point of indispensable importance that the version of the Scriptures in Persian should, in order to ensure attention, be pure

[1] It will be a gratification to the Society to learn that a translation of the New Testament has been lately executed in Bengallee, the vernacular language of the province of Bengal, by the Rev. Mr. Cary, a Missionary, who was appointed Professor of that language in the College lately instituted at Calcutta.

and elegant. The translations hitherto made are in these respects entirely deficient. Mr. Abraham Wheelock, Professor of the Arabic and Saxon languages at Cambridge, printed in the year 1657 a version of the four Gospels in Persian from a collation of three manuscripts. But its style is rude and unpolished, and the phrases used in it are often ambiguous in their signification, and sometimes would be absolutely unintelligible to a Persian. On this account it must be wholly laid aside, or corrected to such a degree as to make it nearly a new translation.

In consequence of the imperfection of this translation, the late William Chambers, Esq, of Calcutta, who was esteemed one of the first Persian scholars in that settlement, was induced to undertake a new one from the original Greek. Every expression admitted in it was weighed with scrupulous accuracy, compared with the usage of the best writers, and examined by learned natives. His zeal, assiduity, piety, and general learning, most eminently qualified him for the task which he had undertaken. But it pleased God to remove him from this life, when he had only finished about twenty chapters of the gospel of St. Matthew. The Committee have it in contemplation to obtain the completion of the remainder of that Gospel in the most able manner they can, and to print it; and should they find the means of properly executing this design, they may be emboldened to

extend the version to other parts of the Sacred Writings[1].

Your Committee have thus stated their endeavours and their views. They hope that their labours have not been entirely useless, and they flatter themselves that the prospect of ultimate success begins to dawn upon them. They rely upon the candour of the Society favourably to receive their attempts, and they stedfastly depend upon the grace and blessing of the great Head of the Church to give success to their undertaking.

[1] The Committee having annexed to their last Report, the proposals of the Rev. Mr. Carlyle to print a new edition of the Holy Scriptures in Arabic, think it proper here to state that Mr. Carlyle has returned from Constantinople, and they understand will now proceed with his work as speedily as possible.

APPENDIX I.

Remarks concerning SIERRA LEONE and its neighbourhood, chiefly extracted from the Account of the Rev. Mr. BRUNTON.

MANY, who are anxious to promote the civilization of Africans, are accustomed to associate them in their minds with the North American Indians or some other wandering people. The general prevalence of this impression having been little diminished by the various communications, calculated to correct it, which have been received from Sierra Leone; it becomes the more necessary to convey an accurate idea of the state of society on the west coast of Africa; for which purpose the following short and unconnected remarks are inserted.

1. The Susoos and Mandingos are much more cleanly in their persons, and much more polite in their address and behaviour, than the lower classes in this country. A habit of begging, which pervades all classes, is however a prominent feature in their character, and particularly troublesome to strangers.

2. They are much employed in manufacturing cotton cloth, and they supply several neighbouring nations with that article.

3. They work iron and wood into every kind of instrument which they use in agriculture, &c. They even make ear-rings of iron of tolerably good workmanship. They also make their own canoes. Mr. Brunton relates an instance of a Susoo man, whom he frequently visited, who was building a vessel with his own hands capable of carrying about fifteen tons.

4. The Susoos and Mandingos do not live in a scattered way, but in villages containing from an hundred to two thousand people. Few of their villages contain less than three or four hundred inhabitants.

5. A most profound respect is paid to age by all the Africans on the western coast.

6. No people in the world are more proud and tenacious than the free people in the Susoo and Mandingo countries; and to call a man a slave, even though he be not free, would be a sufficient ground for a quarrel.

7. The Susoos are very superstitious, and shew a great dislike to true religion; but they speak with horror of the bloody superstitions of some places to leeward, and of those of Bengal, when reported to them.

8. The generality of the Mandingos, who profess the Mahommedan religion, are as well acquainted with the doctrines of the Koran, as the bulk of the people in Britain are acquainted with the Bible. They are certainly much better acquainted with the doctrines of the early Mahommedan writers, than the common people in this country are with the Christian fathers. Many, in the Mandingo and Foulah countries, are well informed concerning the rise and progress as well as the doctrines, of the Mahommedan religion. Braheemi, Mahommedan priest at Madeena, a town in the Foulah country, is said to be able to repeat the whole Koran, although it be written in Arabic, which to him is a foreign language.—No people can be more temperate with regard to strong liquors, nor more grave and decorous in their deportment, than the Foulahs, and Mandingos. They are in many respects sagacious and discerning, and their personal appearance is much in their favour.

9. The Mahommedan religion has tended very much to civilize the Africans wherever it has been received. This arises chiefly from the introduction of literature, and of the written laws contained in the Koran, and received by nations professing Mahomedanism as their juridical code. If such has been the effect of that imperfect system, under the great disadvantage of being clothed in a foreign language; to what a degree of improvement might they not have arrived had the Bible in their own language been introduced among them!

10. Among the Foulahs and Mandingos all criminal trials are conducted and determined according to the laws contained in the Sonno.

11. It may be proper to add a few words respecting the Colony of Sierra Leone, the state of which will necessarily

have a considerable influence in African Missions. Its internal peace may now be considered as secured by the Charter of Government lately granted by his Majesty. Its means of defence have been so much augmented, as to remove the fears arising from the hostility of the Timmanys which were at one time entertained. That its climate will bear a comparison in point of healthiness with the West Indies has been satisfactorily proved.

APPENDIX II.

From the Rev. JOHN JÆNICKE at BERLIN to the Rev. Mr. STEINKOPF of LONDON.

Berlin, May 8th, 1802.

In our Lord Jesus Christ,
dear and valuable Brother,

I Did not receive your honoured favour of March 9th till the second of this month, by Doctor Martens. Having deeply weighed its contents, which in many respects were very important, I resolved to send it to our beloved brother Stracke at Halshusen, in East Frisia, which I did on the 4th by the post. Though I do not repent of having sent it; yet I could not, upon due consideration, resist my wish to answer your questions briefly, but in the name of our Lord Jesus Christ, and before his presence, in strict truth.

The venerable Society, belonging to the Episcopal Church, who have covenanted with each other in London to contribute as much as they can towards the salvation of one or more heathen nations, desire to be informed,

I. Of the Origin and Regulations of the Berlin Missionary Seminary.

I answer with humility and child-like simplicity:

(1.) The first origin we ascribe to Mr. Von Schirnding of Dobrilugk in Saxony, Ranger of the Electoral forests. This gentleman, on my recommendation, undertook the education of seven youths, who had been excited, by the news of the formation of the new Missionary Societies in England, to devote themselves to this service, in case the Lord might send them to any heathen nations to preach the Gospel, and by divine grace they might through the Holy Spirit become instruments in the hands of Jesus to promote

his work on earth. But after spending about eight hundred rixdollars in eight months upon this institution, Mr. Von Schirnding met with circumstances in his family which made him withdraw his assistance. But we shall always respect him, as having been willing to be used by the Lord for laying the foundation of this Seminary.

(2.) As to the regulations in the same; the principal object we have in view is to acquire a complete knowledge of the Scriptures. Therefore our young men have been exercised, according to the directions given, in learning the sacred words of our Lord by heart, as also in speaking upon them. By the grace of our Saviour, I have been able to employ them now for some months past, in delivering public discourses in our hall: and he owns them so graciously, that the Lord's people here approve of their testimony. Besides these exercises, they are instructed in the Latin; and ever since last November, in the English, Dutch, and French languages. As for their exercises in oratory, I give them a text of Scripture, make them attentive to the ideas and truths contained in it; after which they write an Essay upon it, which they bring to me for revision, and then declaim it in my presence, with the doors locked, quite privately. As the Rev. Mr. Brumbey's instructions to the Mission-Seminary's youths did not answer the desired end, he has ceased to be their tutor since March 31ſt.

II. The Directors are; some venerable clergymen in East Frisia, of whom Mr. Stracke at Halshusen is the chief. Here in Berlin the following have been chosen: The Rev. Dr. Hermes, Chief Counsellor of the Consistory, and the Rev. Brother Christian Frederic Cunow, minister of the congregation of the Unitas Fratrum here; who support me by their counsel, that I may be able to act in particular cases, as I should otherwise be obliged to wait three or four weeks before I could receive instructions from East Frisia. The inspection over the youths was committed to me at first by Mr. Von Schirnding, and afterwards by my reverend brethren in East Frisia; and though I am so unworthy, I have accepted of this call as from my gracious Lord and Saviour, and as a great favour, in deep humility.

III. The only fund the Mission-Seminary possesses is Jesus Christ and his grace and divine favour. When the

Seminary was about to be given up in 1800, He raised up our venerable brother Stracke, and by his means other excellent gospel ministers in East Frisia and Westphalia to continue it. Indeed we have at present an arrear of two hundred rixdollars, but the Lord helps us from time to time. Within these six months he has inclined the hearts of several friends here in Berlin towards this institution. The contributions we received from Switzerland have ceased in a great measure since your departure, but the Lord has opened one here. His name be praised for it!

IV. The respected Missionary Society may, according to the favour bestowed on us by the Lord, entertain hopes to be provided in future with candidates for missionary labours from our Seminary. O my most respected and beloved brother; we adore our Saviour that he has dealt with us so graciously. We have often thought, How shall we, poor impotent children, contrive to send our brethren to Africa or Asia? If we had three or four, fit to be sent from the Seminary, their outfit and passage might perhaps cost us two thousand rixdollars and more. And where should that money come from? But now, O merciful Saviour, thou givest us an opening, and answerest our doubts about the expences. Thou appointest us to be thy poor day labourers, assistants to others of thy chosen ones. We are to deliver up to them the youths, whom thou wilt send into thy vineyard, and they will, according to thy direction, provide the rest. O how unsearchable are thy ways!

V. If the venerable Mission Society find themselves disposed, out of love to the heathen, and in consideration of our poverty, to do something towards the support of this Seminary, I might then, in the name of the friends of our Institution here, give a determined answer, that they would feel a particular pleasure to furnish them with young people. I would also promise in the presence of our Lord Jesus Christ, that I would devote all the hours, I can spare from my official duties to the Missions-Seminary, with the greatest willingness and delight. At present they receive from a proper master two hours instruction every week in the English language. He teaches them in my room, where they are also taught Latin and German grammar, by another Master. And as formerly, even twenty-six years ago, at

Leipzig, I made some small proficiency in English, without knowing for what purpose, I have now, through the mercy of my Saviour, improved so much, as to be able to prepare the young men in our Seminary for their English School. We translate now the Gospel according to St. Matthew. In a particular school I have assisted them in translating the first Epistle of St. John out of English into German, &c. And may our Lord Jesus Christ never suffer our souls to be separated from him. I beg my best respects to the Society, May the grace of our Lord Jesus Christ be with them and you, and also with me,

Your unworthy Brother,

JOHN JÆNICKE

June 1802.

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W

W. A.	2	2	0
Rev. Joseph Wallace	1	1	0
Rev. John Waltham, M. A. Vicar of *Darlaston*, *Staffordshire*	1	1	0
Rev. Henry George Watkins, M. A. *Pentonville*	1	1	0
Rev. Mr. Whitaker, *Ringway*, *Cheshire*	1	1	0
Joseph Whitridge, Esq. *Balaam Hill*	2	2	0
Rev. Watts Wilkinson, M. A. *Hoxton*	1	1	0
Rev. William Williams, B. A. *High Wycomb*	0	10	6
William Wilson, Esq. *Milk-street*	1	1	0
Mrs. Wilson, *Sloane-street*	2	2	0
Miss Wilson, *ditto*	1	1	0
Mr. R. Wincop, *Lynn Regis*, *Norfolk*	1	1	0
Lieutenant Winter, *Plymouth-dock*	1	0	0
Mrs. Wood, *Colchester*	2	2	0
Mr. George Woodfall, *Paternoster-row*	1	1	0
Rev. Mr. Woodroffe, *Shoreham*, *Kent*	1	1	0

BENEFACTORS.

	£.	s.	d.
A. B.	3	3	0
Anonymous	1	1	0
Anonymous, by the Rev. Henry Foster	1	1	0
A. T.	50	0	0
Thomas Atkinson, Esq. *Huddersfield, Yorkshire*	21	0	0
Benjamin Bates, Esq. *Upper Thames-street*	21	0	0
Ely Bates, Esq. *Blackheath*	10	0	0
Mrs. Beercroft, *Kirkstall Forge*, near *Leeds*	0	10	6
Mr. H. Boase, *Knightsbridge*	5	5	0
Joseph Bradney, Esq. *Clapham*	3	3	0
Mr. Brown, *Pall-mall*	2	2	0
Hon. Mrs. Butler	1	1	0
A Dissenting Minister near *Salisbury*, by the Rev. Mr. Foster	1	0	0
Devey Fearon, M. D. *Ely-place*	21	0	0
Lady Mary Fitzgerald, *Charles-street, Berkley.sq.*	5	0	0
Mr. W. Fox, *Wilderness-row*	1	0	0
A Friend, by the Rev. John Newton	1	1	0
A Friend, by the Rev. Thomas Scott	5	0	0
A Friend, by Mr. Nathan. Downer	1	1	0
A Friend	21	0	0
Admiral Gambier, *Hampstead*, Governor	21	0	0
Mr. Garrell, *Fenchurch-street*	1	1	0
William Gimber, Esq. *Admiralty*	21	0	0
Charles Grant, Esq. *Clapham*, Governor	21	0	0
William Gray, Esq. *York*	21	0	0
Rev. P. Gurdon, M. A. *Assington Hall, Suffolk*	3	3	0

	£.	s.	d.
Rev. J. Halward, M. A. Vicar of *Assington*, *Suffolk*	1	1	0
Mr. Thomas Halward, *Grays Inn*	2	2	0
Mr. John Hill, *Chapel-street, Westminster*	5	0	0
Rev. Melville Horne, *Macclesfield* (a Collection)	14	15	0
An Invalid in the *Island of Jersey*	1	1	0
Rev. Richard Johnson, B. A. (a balance)	1	7	0
A Lady, by W. Cardale, Esq.	1	1	0
Serjeant Macdonald, of the Invalids in the island of *Jersey*	0	5	0
William Marriott, Esq. *Hoxton-square*	5	0	0
Ambrose Martin, Esq. *Finch-lane*	100	0	0
Lady Catharine Murray, *Bristol*	21	0	0
James Neale, Esq. *St. Paul's Church-yard*	100	0	0
Rev. Mr. Olerenshaw, (a collection)	9	0	0
David Parker, Esq. *King's Mews*	10	0	0
Edward Parry, Esq. *Gower-street*, Governor.	21	0	0
John Pearson, Esq. *Golden-square*	21	0	0
Margate Pierson, Esq. *Hitchin, Herts*	10	0	0
Thomas Plummer, Esq. M. P. *Camberwell*	10	10	0
Miss Reeves (now Mrs. Lloyd) *Burney, Norfolk*	30	0	0
Thomas Roberts, Esq. *Charterhouse-square*	20	0	0
Mrs. Roberts, *ditto*	10	0	0
R. J.	1	7	0
Mr. Short, *Chelsea*, by note	3	6	8
John Simeon, Esq. *Red Lion-square*	21	0	0
Rev. C. Simeon, M.A. *King's Col. Cambridge*	5	0	0
William Simpson, Esq. *Ratcliffe-highway*	10	10	0
Ditto, second benefaction	10	10	0
William Skinner, Esq. *Bristol*	10	10	0
General Smith, *Hot Wells, Bristol*	10	10	0
Rev. C. Stephenson, *Olney*, sundry donations received by him	17	15	0
Mr. Edward Elmsall Thornhill	21	0	0
Samuel Thornton, Esq. M. P. *King's Arms-yard*, Governor	52	10	0

	£	s	d
Henry Thornton, Esq. M. P. *King's Arms-yard*, Treasurer	52	10	0
Robert Thornton, Esq. M. P. *Grafton-street*	52	10	0
Nicholas Vansittart, Esq. M. P.	21	0	0
Miss Wickens	1	1	0
Wm. Wilberforce, Esq. M. P. *Old Palace-yard*	50	0	0
George Wolffe, Esq. *America-square* . .	100	0	0
Rev. Basil Woodd, M. A. *Paddington* . .	21	0	0

SUBSCRIPTIONS *will be received by any Member of the* COMMITTEE, *or they may be deposited at the following Banking Houses:*

Messrs. DOWN, THORNTON, and Co.	*Bartholomew-lane.*
DORRIEN and Co. . . .	22, *Finch-lane, Cornhill.*
HOARES, ...	*Fleet-street.*
WALWYN and Co. . . .	*Bond-street.*

Proper Form of a Donation to the Society by Will.

Item, I *do hereby give and bequeath the sum of unto the Treasurer for the time being of a voluntary society meeting in London, commonly called or known by the name of "The Society for Missions to Africa and the East;" the same to be paid within months next after my decease out of my personal estate, in trust, to be applied to the uses and purposes of that Society.*

STATE OF THE SOCIETY'S FUND.

From (its Commencement) 1799, to LADY-DAY 1802.

	£.	s.	d.
To Donations	895	5	2
To Subscriptions	384	1	6
To Cash Received for the Rev. Mr. Scott's Sermon, preached before the Society in 1801.	5	10	0
	£1284	16	8

By Stationary, Printing, Books, &c.				199	1 0
By Translating				50	0 0
By managing the concerns of the Society				70	4 3
By Incidental Expences				36	15 1
				£356	0 4
Balance in the hands of the Treasurer .	793	7	6		
Ditto Dorrien, Mills & Co.	72	16	0		
D°. Strange, Dashwood & Co	1	1	0		
D°. Secretary . . .	17	5	7		
D°. Deputy Secretary	44	6	3		
				928	16 4
				£1284	16 8

We, the Auditors, have examined this Account, and do find a Balance of Nine Hundred and Twenty-eight Pounds, Sixteen Shillings and Four-pence due to the Society at Lady-day 1802.

JOHN BARBER
HENRY STOKES

May 27, 1802.

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